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*Some Aspects of the Religious Life of New England*, with special reference to Congregationalists. By GEORGE LEON WALKER, D.D. (Boston : Silver, Burdett and Co. 1897. Pp. 208.)

A VERY interesting volume, consisting of lectures delivered before the Hartford Theological Seminary, viz. The Puritan Period, 1620-1660 ; the Puritan Decline, 1660-1735 ; The Great Awakening and its Sequels, 1735-1790 ; The Evangelical Reawakening, 1790-1859 ; The Current Period, 1859-1896.

The author treats the religious life in men and women, and not in institutions, setting forth what they felt, as distinguished from what they did. Though the New England Puritans gave a new "ecclesiastical setting" to religion they did not modify its essential English forms. They emphasized : I. Divine Sovereignty, II. Human Helplessness, III. Willingness to be lost, powerfully originated by Hooker and ultimately developed by Hopkins, IV. Microscopic personal introspection, V. Reverence for scripture. All this would have driven each one crazy, had not the outward activities of new, colonial life kept them all in busy health. The constant menace of Satan, who held them closely environed, tended in the same direction. Our author puts the Devil to very respectable and useful work. He maintains that the resulting life was cheerful ; like all Puritan apologists, begging this question.

In the second or declining period, he recognizes the outcome of that narrow spirit, which persecuted Quakers and Baptists. He holds the Half-Way Covenant (p. 61) chiefly responsible for the decay of the larger religious life. The study of doctrines declined and mere ecclesiastical observances rose in value. The stigmatized "Arminian Moralities," though welcomed sometimes, were needed yet more.

Dr. Walker treats the whole popular mood and habitude of mind, that breaks out in revivals, with judicious temperance. He admits the necessity which called for a Whitefield and calmly reveals the defective results of that tremendous upheaval. It was literally the coming of a prophet, and in Nathan Cole's account (pp. 89-92) there is a bit of Homeric prose, "a sweet sollome Solemnity sat upon his brow, and my hearing him preach gave me a heart wound." Discussion and more mature reflection established the type of "New England Theology." Arminianism gathered strength and the emotional value of Methodism gets notice.

As the eighteenth century waned, something more effective was needed than the crude liberalism hitherto prevailing. The Unitarian movement and in another connection the rise of Universalism are intelligently and courteously stated. Next to these, the Hopkinsian doctrine (p. 133) or "New Divinity" was the most important influence.

The way is not so clear in the "Current Period," for we are too near the rise and fall of the waves. The lust for wealth is criticised and the immense power of modern voluntary organization (p. 170) is acknowledged. This latter force in some degree compensates the loss of a constant sense of sin in the individual. Some perplexing confessions follow

(pp. 174-175); "the Congregational churches have rejected the Half-way Covenant theory . . . are generally admitting to full communion a membership" which is described as worse. "Congregationalism to-day in reference to this matter is being worked on Episcopalian principles." This is embarrassing, but we do not wish to aggravate the difficulties of evangelical ministers, obliged to revamp medieval doctrines and fit them to modern life.

A more legitimate criticism would remark our author's neglect of the tendency toward liturgical expression and the growth of ritualism. It is significant, that while the Congregationalists, Orthodox and Unitarian, virtually controlled New England in the second quarter of our century, both branches of that church have since been surpassed by Episcopacy. Dr. Walker hardly notices the influence of the Baptists, with their sturdy independence and close reliance on Scripture. But his failure to account for the drift toward Episcopacy is more important. The Puritans so constrained the religious life on its æsthetic side, that their descendants turned to any more beautiful expression of faith. Sometimes they took up poor stuff.

The book is the work of a sincere scholar, who knows his subject—of an earnest minister, who feels the rush of modern life as it is borne in upon the churches; while cast in the form of lectures, it is based on strict investigation, with references. Hence it has historic value.

WM. B. WEEDEN.

*The Literary History of the American Revolution, 1763-1783.* By MOSES COIT TYLER. Volume II. 1776-1783. (New York: G. P. Putnam's Sons. 1897. Pp. xix, 527.)

THE second volume of Professor Tyler's work materially modifies certain criticisms that were made against the earlier volume in the REVIEW for July, by treating of Hutchinson, Franklin and other writers; and while we cannot but feel that they fall into the earlier period rather than into the later, the fact that they are adequately discussed is the important point, without very much regard to whether they are accorded an early place or a late one. Every writer must recognize that there is a certain proportion in every book, which results from the mind of the maker of the book, which will rarely seem correct to any other student. Thus, in the present work, it seems to us that the fifteen pages accorded to Samuel Adams, and the twenty-three pages accorded to Franklin, are very disproportionate to the relative importance of the writings of the two men. Granting that Adams' newspaper articles had their influence in Massachusetts, though one must search far to find even this, yet nothing that he wrote attained any real reputation, and scarcely a line of his ever got beyond the colonial boundary of Massachusetts. Franklin's writings, on the contrary, were really international; were translated and retranslated, and many of them have been printed over and over again. A selection of his published writings has been reprinted more than a hun-